THE HOME WITH *The* OPEN DOOR

MARY SCHAUFFLER PLATT

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THE HOME WITH THE OPEN DOOR

AN AGENCY IN MISSIONARY SERVICE

BY

MARY SCHAUFFLER PLATT

Author of "The Child in the Midst"

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TO

MY MOTHER

THE IDEAL MISSIONARY HOME-MAKER

SEP 20 1951

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FOREWORD

As the daughter, granddaughter, sister, wife, friend and teacher of missionaries, I have learned to think of the missionary home as one of the most important and effective agencies for bringing to individuals and families and nations the knowledge of Christ and all that His presence means.

It has been interesting to note that wherever the subject of the missionary home has been presented in churches, conferences, colleges or class room it has aroused great interest and the ever-repeated question,—"Why have we never heard this side of missionary life emphasized?"

Yet the missionary wives have been pioneers in countless lines of work, and the devoted men and women who have established Christian homes in mission lands have thereby made one of the greatest possible contributions to the success of the work.

This little book has been written primarily for the missionary home-maker, present and prospective, in the hope that she may find in it some useful suggestions for her preparation and active service. May she and her husband realize more and more fully the unique opportunities and joys that come to them through the constant use of their

home as an ideal missionary agency. And may the homes of unmarried missionaries share in the work and its rewards. They too have an important part in demonstrating Christian home life to nations who have no word in their language to express what we mean by "home."

Grateful acknowledgments are extended to the editors of the *International Review of Missions* and to the Board of Missionary Preparation for permission to use portions of the author's articles published by them, and to the many friends who have contributed most generously of their valuable experiences and helpful criticism.

MARY SCHAUFFLER PLATT.

CHAPTER I

A Revelation in Home-Making

"I just discovered yesterday what the purpose of my work in the world is. I had never phrased it before; never been able to, though knowing there was somehow, somewhere, a motive and a goal. It is Revelation. Not teaching, not influencing, not doing, but showing."

—*Letters of Harry James Smith, Playwright.*

Those responsible for the homes of the world need a Revelation, an ideal, a visible illustration of what a real home is. To the privileged few this vision has come through the homes of their childhood,—the majority need some one to reveal it to them and to help them attain it.

Some lessons may be learned by the lecture system, for a close study of theory will suffice before beginning certain lines of work. But there are others that can be taught only through being shown, and to these belongs the Art of Successful Home-Making.

At a Child Welfare Exhibit an interested group listened to the explanations of the good and bad kitchens while eagerly scanning each detail of the

contrasting rooms. "Oh," exclaimed one of a set of newsboys, "that makes you want to go in and sit down!" One man moved away and returned with a slatternly, discouraged looking woman in a dirty sweater. "Look," he was heard to say in broken English, "that's the bad home, that's the good home. You must keep clean—make nice home," and eagerly he pointed out various details of the object lesson that meant an ideal for him. One sad-faced woman stood and looked long and earnestly and then was heard to murmur, "a little more work—a little more care."

The simple illustration of two kitchens, each furnished with the articles to which the spectators were accustomed, had broken down barriers of language and nationality and habit. What lecture or sermon would have had the same result?

In the rapidly developing social work of America emphasis is being placed more and more on the importance of the family as a social unit. "To maintain normal family life; to restore it when it has been interfered with; to create conditions more and more favorable to it, is the underlying object of all our social work. Efforts to relieve distress and to improve general conditions are shaped by our

conception of what constitutes normal family life."[1]

The morale of thousands of our soldiers in camp and trench was actually undermined by anxiety—too often well-founded—for the homes left behind. Whereupon the American Red Cross, through its Home Service Department, sprang to the assistance of thousands of homes, and because of the aid and inspiration given by its workers, anxieties were relieved, morale was stiffened, and the home fires burned brighter and surer for the returning men.

If this emphasis on family life is rightly placed in dealing with conditions in a Christian land, how much more necessary it is in our relation to society which has no background of Christian history, no ideals of Christian family life and no Christian homes to serve as examples and models.

Since the beginning of Christian missions, the transformation of home life has been one of the most striking effects of missionary endeavor. This has been accomplished in many ways and by many agents,—the preacher, the home visitor, the doctor, the nurse and the educator. Each has taken part in building up new ideals of family life, in abolishing infanticide, child marriage, polygamy,

[1] "The Family and Social Work," by Edward T. Devine.

frequent divorce, degradation of women and many other deep-rooted customs that are the rule and not the exception in non-Christian lands.

But, "actions speak louder than words"; the illustration is remembered when text and sermon are forgotten. The object lesson set forth by wise and competent teachers enters at eye-gate as well as at ear-gate. Therefore, although preaching and teaching and care of the sick must always be prominent in mission work, the object lesson of the missionary home has its supreme place as a direct agency and must never be neglected or belittled either by the home-makers and their husbands or by the mission boards who are responsible for the accomplishment of the work. And always the steady light of love for Christ and love for each other must shine through the open doors of the home and brighten the surrouding darkness.

Here is a marvelous opportunity for one who has the gift of "revelation" and who has become a real home-maker through the magic of true love for a good man, Christlike consecration to the service of others, and intelligent preparation for her work. As one wise worker in China has worded it,

"A godly home, where husband and wife live in

harmonious comradeship, where little children are born, tenderly reared and wisely taught, is a never silent object lesson to the people around."

If Christian missions ever need an apologetic, a study of the homes in non-Christian lands will furnish it adequately. Go into the wealthiest palace or the poorest hovel, and the seeing eye and the sympathetic heart will instantly discern that there is something lacking. Every inmate of these homes has some great, crying need; every part of home life needs to be touched by the spirit of Christlike love and intelligence, wisdom and self-sacrifice before the unhappy, unsanitary, unhomelike homes of the world can be transformed.

A sad Mohammedan mother came to the missionary mother to beg for an empty medicine bottle. "You see my daughter cannot nurse her baby any more and it cries at night and disturbs the family. Oh no, of course she cannot have a room separate from the rest of the family. And her mother-in-law gets angry and insists on feeding the baby opium to make it sleep and it is not very well. I thought if you would let me have a bottle and perhaps one of those rubber nipples, my daughter might feed the baby better and keep it from crying."

But it was too late. The opium did its deadly work and one more little life slipped away because Mohammedan mothers-in-law do not know how to make real homes.

"Is it not hopeless," some may ask, "to try to make any impression where there is nothing but ignorance and sin and misery?" Listen to the story of the little South African herder boy in the service of the missionary home. His only contact with Christianity was in and through this home. The missionary mother, busy with a thousand duties, had a heart big enough to "mother" her little herder and many of his companions who roamed the hills with their cows and donkeys and goats. She organized and supervised an evening school for them, and in order to help them earn pennies for slates and pencils, she commissioned them to bring her the bright-winged locusts and grasshoppers and great edible mushrooms. Holding evening prayers with them was one of her greatest joys, and the touch of her Christlike home fell upon little Msibekelwa and was carried to his dark heathen home where transformations, slow but sure, began to take place. And then came the influenza, and this message was sent:

"Msibekelwa died in his father's kraal on the top of one of the surrounding hills. At first crowing of the cock, when the faint streaks of dawn had begun to appear, the little lad called for all the family to come. Through the low doorway they stooped and entered in silence, the men with their tail aprons on and the women in their kilts of cow hide, all dark and greasy. Among the number were two or three dressed girls, their clothes bespeaking the struggle they were making to keep their hearts toward the Eternal City. Msibekelwa asked these to pray. Before the first one had finished her prayer, the spirit had taken its flight and the little Zulu boy was safe forevermore. The screaming and tearing of hair and the loud wailing which follow all deaths in heathen homes were not allowed that day. 'Hush,' they said, 'this one belonged down below' (at the missionary home), 'this one belonged to Nkulunkulu, the Great Great. Hush.' "

Into countless homes such as this the light must shine from Christian homes. Who is to kindle the light and keep it burning brightly? The missionary home-maker.

Such a home-maker does not "happen"—she grows. She learns from her mistakes as well as

from her successes. She studies and experiments and reaches out for new help and inspiration. The preparation necessary to fit her for her work must not be casual or superficial, for the best and highest that she can give is to be built into the fabric of a nation's homes. No one can tell what she may be called upon to do or to bear. Thrice blessed is she if her childhood was spent in one of those homes from which the children go out to their life work with the love and cooperation of parents who have trained them for God's service wherever it may take them. The memory of the happy Christian home of her childhood is a constant incentive and inspiration to many a home-maker in a non-Christian land.

A talented young college graduate took her medical degree, married and went to the Near East. The years passed. War and massacre and destruction swept over the world, and the mission stations of Turkey, Syria and Persia had their full share of work and of suffering. No one can ever compute what part of that self-forgetful, life-saving service was rendered by the missionary homes. The young physician, now a mother, was using her home day and night in helping others. Her over-

worked husband, weary fellow-missionaries, homeless refugees in uncounted numbers, felt the power and comfort of that home She ministered with skill and sympathy to hundreds stricken with disease, until one after the other she and the members of her family were laid low by the raging epidemic. Months later, after they had all recovered except the little son who died at birth, she wrote to a friend:

"The things that happened seemed like waves and billows, but through it all we were kept and whatever we were given to bear we did gladly. Everyone else was so busy during all those weeks and I was glad to find some small work that I could do and that no one else could. * * * The little grave I have never seen, but I feel that the life was from God and now it is mine with God."

As she read these words the memory of that friend went back swiftly to a certain day when she watched a mother and her twin daughters lingering after the monthly meeting at the Board rooms, and going to the candidate secretary together the girls offered themselves for service on the foreign field. The mother's deep devotion and hearty sympathy with the purpose of her daughters were so apparent

and so unusual that this friend had asked if she would be willing to write a message from her own heart and experience to help other mothers. She wrote:

"How gladly I will write anything I can to help some other mother's heart to say 'Yes' to the Master's 'Separate me ———— to the work whereunto I have called them,' and to be glad. When our girls were born they were dedicated to the Lord's service wherever and whatever He might choose it to be. Is it not joyful to look at the setting sun and to think that before it sees you again it will have looked on a dear one in the foreign field? And the 'ungrieved presence of God in the life' of each maintains in close fellowship hearts otherwise divided by half this little world of ours."

The note of joy rings out in the words of this mother,—not joy that God had asked a small offering, but joy in being allowed to give the best she had.

One of the twins was asked by a friend, "What did your mother say when you sent word that you had signed the Student Volunteer declaration card?"

She replied, "Mother knew that I had been

thinking of the subject for some time, but when I wrote of my final decision she telegraphed back, 'Read Psalm Ninety-One.' "

It is not hard to trace the source of inspiration that shone out from that missionary home in the midst of war and desolation and personal sorrow and suffering. "To bear gladly," was the logical sequence of being born into a home where it was the habit "to be glad" in training one's children for God's service. In such a family the service is shared and the blessing is doubled, and those who stay at home as well as those who go have a part in the sacrifice and the reward.

CHAPTER II

Preparation

What constitutes an adequate preparation for married women in missionary service? At the request of the Board of Missionary Preparation a careful study of this subject was recently made.[1] Its timeliness and importance were shown by the thoughtful and interesting responses to a series of questions. The conclusions reached are based very largely on the answers to these questions and indicate the opinions not only of married women who have served on the foreign field but also of men and unmarried women, Board secretaries and instructors in training schools, representing many denominations and mission fields.

Very interesting and enlightening are the answers to the question—What has been the place of married women on the mission field in the past?

[1] The data were collected through months of correspondence, interviews and study, and were presented before the Board of Missionary Preparation in December, 1915, and printed in their annual report. They were partially copied in an article appearing in *The Chinese Recorder* in 1919. Another part of the contents of this chapter appeared in the *International Review of Missions for January*, 1917.

Says one, "important, but over-shadowed by the report of work done by her husband."

And another, "almost unknown and unrecognized,—at least so it seems at first sight as the names of well-known unmarried missionaries come to mind. On second thought, most of the best men missionaries seem to have had wives, which probably accounts in a large measure for their greatness."

The secretary of a large and active woman's Board writes,—"Next to a man's decision to go to the field, no question has a larger influence upon his missionary career than that of his marriage. The wife is herself a missionary and in many cases does as large a work and carries as full a share of responsibility as her husband."

The best answer of all and the most practical for those who are entering upon this form of service comes from one who has thought deeply on the subject and has put the result of her thoughts into action: "I believe the standing of the missionary wife is exactly what she makes it."

A thorough mutual understanding among all members of a mission regarding the function and value of the home as a missionary agency is neces-

sary for the best interests of the work and the workers. When this understanding is a definite part of the Board policy and when married women are sent out with the same careful instructions and high ideals as teachers and doctors, it results in sympathetic cooperation for the best good of the homes that are touched in one way and another by all the missionaries. Doctors and nurses furnish much needed information regarding health and sanitary conditions; zenana visitors and itinerating missionaries bring to the general meetings for consultation material that no one else can gather; mothers compare facts and work out plans and give demonstrations as only practical home-makers know how, while to teachers falls the task of applying the results of these observations and deductions to the training of future home-makers. Those who plan and pray together intimately over a problem that affects the work of each will find little room for misunderstanding and great incentive for cooperation.

In view of these possibilities and of the unlimited influences radiating from the Christian home in a non-Christian land it is of paramount importance that the preparation of the married missionary

should be thorough and adequate. It may be helpful if we enumerate the most important features of such a preparation.

A good education is essential not only for the sake of her own work, but also that the homemaker may keep abreast of her husband and her fellow-missionaries, may be able to teach her children when necessary and may have those resources within herself which make for growth and development under new and strange conditions. Most boards do not insist as decidedly upon college or normal school preparation for the missionary wife as for the woman who goes to the field unmarried. But they certainly profit by sending out well-educated married women. "A trained mind runs a kitchen better than an untrained one," writes a worker of long experience in Mexico, and from elsewhere comes this testimony: "The college woman is usually broader than the one who has had less education, and if there is a spot on earth where littleness is not wanted it is on the mission field."

Thorough and practical *courses in domestic* science and in various forms of *industrial training* are almost indispensable unless the bride-to-be has had training and opportunities in her own

home so that she is familiar with the management of a home, the planning and cooking of meals, etc. Experience with the budget system of accounts will save her and her husband from many a pitfall into which workers older and younger are liable to fall when they try to manage their households on the usual small salary in a foreign land. Everything that can be learned and practised in the way of sewing, millinery, music, etc., will prove useful in her own home or in the forms of work to which she lends her skill and strength. For instance, there are large industrial schools on the coast of China which employ many women, and some of them are managed by married missionaries. There are many classes in girls' and boys' schools and Christian Associations taught by those who have skill and experience and who can spare some hours from their home life in order to train others.

It is very essential that the missionary wife should learn the vernacular and be able to understand and to use it well, and a thorough grounding in the *science of phonetics* during her time of preparation in America will facilitate the study of the language after reaching the field. In some fields language teachers are not furnished by the mission

for the married woman. This seems to be a great mistake and far better is the suggestion that a longer time be given them for language study than to other missionaries. A future language examination is a great stimulus to persistent and thorough study.

Even more important than a high standard of mental training is the *physical preparation* of the missionary wife. It is no exaggeration to say that the majority of young women who go to the mission field are not properly equipped with the knowledge of how to care for their health and to keep up the fine physical tone required of every candidate—married or unmarried. It is of prime importance that young women be taught how to care for themselves and for others. College girls are very apt to overdraw their bank account of health, and when a young woman reaches the mission field and faces the enormous tasks to be done as one of a small body of workers, she is very likely to break down soon, especially if there is the added strain of motherhood, unless she is well trained in the art of keeping well. The health of her family and of many others rests very largely upon her knowledge, and all she can learn

about care of the sick, first aid to the injured and what to do in emergencies will mean health and life in countless instances.

The School for Mothercraft in New York was started a few years ago in order to work out experimentally a training course for educated young women. In Massachusetts the State Federation of Women's Clubs has realized the great need for similar training for the thousands of young girls who will in a few years be the mothers of the state. Under their direction the Girls' Health League has been organized, whose object is: (a) To teach girls and young mothers how to keep well; (b) to teach girls as future mothers how to take care of babies; (c) to reduce the high death-rate of babies. In studying the record of missionary mothers all over the world, we find that they have accomplished wonders in teaching the women and girls of non-Christian lands these very principles. But many times their own knowledge has had to come through the most sad and painful experiences which might have been avoided by an adequate training before they left the homeland.

The subject of *outfit and equipment* is of vital

importance to the young woman who is going far from the homeland to a new climate and strange surroundings. The Mission Boards furnish outfit lists for the various countries to which they send workers. A study of these lists should be supplemented by careful consultation in person or by letter with missionaries who have lived in that part of the country to which the new candidate is going. "Oh those lists!" exclaimed a young mother who had just arrived on her first furlough. "How could I know that what I needed for northern India was utterly different from the requirements for southern India? But," she added earnestly, "if you ever have a chance to talk to missionary brides on the subject, do beg of them not to take out low-necked dresses, thin, flimsy waists and garments that expose their persons. If the girls only knew how harmful and offensive such clothes are and what scandalous talk they create they would never take them to the Orient."

Her earnest words brought to mind an impassioned appeal from an older mother in China, who begged that young women going to that land should be urged to take clothes that are modest in style and cut and who added, "The married women

seem to fail in this respect more than the single women."

It may seem unreasonable to prepare a trousseau so as not to cause one of these Indians or Chinese to stumble, but the truly unreasonable decision would be to make the great sacrifice and then to endanger its effect by the small personal indulgence. And this principle applies to other matters as well as to clothes.

From what will appear in a later chapter concerning the *social activities* of the missionary wife it is very evident that she must be well trained along these lines. One and another of those consulted is very insistent on this subject. "It is not of small importance" says one charming home-maker, "to know the ways of the world and to be careful not to offend in those minor details that are sometimes self-excused because one's sphere is so great, but which others will not excuse. I think care in acknowledging kindnesses, in answering letters, in kind attention to the needs of servants, in attention to clothing and food of the household is very important."

The wife of a bishop emphasizes the fact that the missionary wife should understand how

to appear at ease and to put others at ease, that she must know and follow to some extent the social ideals of the people to whom she goes, or of those officials and dignitaries of the various nations whom she must entertain. Another missionary puts this necessary requirement tersely in these few words: "Thorough discipline as a lady."

This is one of the most difficult matters for any Board to insist upon or for any training school to teach, and yet there are noble women of fine education and deep consecration whose usefulness would be multiplied many times if they could be taught the social graces which are the expression of true kindness of heart and of being able to put one's self in the other person's place. "Social gifts are good," says a young mother who is earnestly trying to make her home what it should be, "but those that make for content in the little inner circle are more precious, I think, and all these are a preparation to be a mother to those without God."

If the married missionary is to keep her home and live her life in such a way as to make Christ real to those about her and to "draw wanderers into the way of life," she must have an *inspira-*

tional preparation adequate to the task before her. A thorough working knowledge of the Bible is absolutely essential to her equipment. Just as far as possible she should have a scholarly acquaintance with the Bible and with the various trends of thought and teaching regarding it. This must be supplemented by a knowledge of how to use the Bible with children and with ignorant and prejudiced women who cannot read or write. It must be a book from which she draws her own inspiration and strength day by day, and she must know how to interpret what she has gained from it in terms of those among whom she lives. With this study should go very definite preparation for the particular field to which she is going. In addition to the study of phonetics she should become familiar with the religion and history of the people among whom she is to live. This part of her training is indicated in the words of several of those who have written on the subject: "She should have at least a year in a Bible training school."

But the training alone is not adequate. She must be habitually on the lookout for the needs of others. Her prayer life must be deep and real and sincere, and she must have learned by much actual

experience how to help others find rest and comfort, encouragement and inspiration to the highest living from personal contact with Christ.

Why should we not definitely apply to the regeneration of homes in non-Christian lands some of the methods and principles that are used by the most thoughtful and successful workers in Christian lands? Who is so well qualified for this work as the married woman, if she goes out with high ideals and after definite instruction and supervised practice along similar lines?

The following is a suggestive outline which has been given experimentally to a few young married women as they have started to their mission fields, with instructions to work at the questions during their first years of language study and observation and home-building, all of which are essential parts of missionary preparation:

1. Describe ten homes of people among whom the work of your station lies.

a—The house: material and structure, arrangement, number and use of rooms, yard or property connected with it.

B—Furnishings and kitchen utensils: How do they sleep and eat?

c—Family: How many members? Relations to each other, approximate ages, deaths and absences.

d—The family life: Status of father, mother, children, other relatives or inmates, servants.

e—Industrial life of the family: wealth or poverty, standing in the community, relation to other life of the community.

f—Status of social morality: In what respects does it conform to or differ from the surrouding community?

g—Religious life of members of the family: Do all have the same religious beliefs? What manifestations of religion in the home? Outside of the home?

Enlarge on each of these subjects, adding notes from time to time as you obtain more information or deeper insight.

2. Select two families of different types and make a careful and intensive study of them for a year. Note everything possible along the lines of topic 1, and add as follows:

a—What are the best points in the home life of these families?

b—What is the greatest lack in the life of these families?

(a —Physically
(b)—Materially
(c)—Morally
(d)—Spiritually

c—Are any of these lacks being met by missionary work, wholly or in part? How? For instance, is one child or more in the mission school or Sunday School? What effect is this having on the family life and attitude?

3. Outline a plan for the reconstruction of these two families which will change them to a physical, moral and spiritual plane commensurate with the highest good of the community in which they live. Take into account that they must not be Americanized; that they are to live in their own country according to the best and highest type of the civilization of that country; and that, if they live in the Orient, the form of their Christianity must not be of the occidental but of the oriental type.

a—What forces are at work in the community that can bring about such changes? If not existent, what forces can be introduced? By whom? How?

b—If one of the families studied has already been

Christianized and uplifted, describe the processes by which this has been done, the time it has taken to do it, and make some plan as to what yet remains to be done in order that the family as a whole and its members as individuals may reach their highest plane of usefulness and Christian influence in the community.

4. What part has the missionary home taken in the life of the community?

a—What are the customs in regard to entertaining the people of the community in the missionary homes?

b—How far are the missionary wives able—

a—To go into the homes of the people?

b—To touch the life of the young people in the schools?

c—To train or advise Bible women and those who work in homes?

c—What effort is made by the married men to influence—

a—The students of the schools,

b—The older men,

in regard to home life?

d—Work out some constructive plan by which the life of the missionary home may become a strong,

definite influence in forming the ideals of the homes of the community.

e—How may it lead in creating a new attitude towards social morality?

f—What part have the missionary children in this plan?

g—How is all this to be done without giving the impression that a home must be occidentalized in order to be Christianized, and without doing away with the essential occidental atmosphere that should prevail in the missionary home for the best interests of its inmates and associates?

The practical benefit of such a course of study lies in the fact that it is progressive and not a noting of facts and impressions at some advanced period of missionary life and that it has a definite constructive end in view. By the time a thoughtful woman with well-trained mind and perceptions has worked on such a set of questions for two or three years, while at the same time making a home of her own, she will have an entirely new idea of the needs of the homes about her. She will also be making every effort to learn how to meet those needs. The experience and the success or failure of her fellow-workers, the work of missionaries in

other lands, the progress of social work in the homeland will all be studied and applied to her problems. And her life and home will become more and more of a revelation to others.

CHAPTER III

Making the Home

It is difficult if not impossible to record or to tabulate the work of the missionary wife and the definite results of her labors. As one of them has put it:

"The specific work of the married woman on the mission field is by life and lip, by pattern and precept that of setting forth before her sisters the ideal of Christian wifehood and motherhood."

It takes at least two persons to make an ideal home. In lands where the woman is not on an equality with the man; where she is his slave or toy; where she does not sit at the table with him or share his interests or diversions; where the boys of the family are taught by the father's words and example that their mother is an inferior being; there must be something more convincing than sermons or lessons at school to bring about a change. Neither can the missionary wife alone teach the lessons of love between husband and wife, deference, mutual respect, co-operation in training and

disciplining the children. It is a source of endless astonishment to visitors when they see the husband rise as his wife enters the room, or see the children reproved or punished by the father for lack of obedience to the mother. Certainly every school, college and theological seminary, every Young Men's Christian Association or Young Women's Christian Association on the mission field ought to be in close connection and co-operation with at least one home so that the young people who are easily influenced during their impressionable years may have frequent object-lessons which will make their training more real and effectual.

The same duties and responsibilities confront the Christian wife and mother in China or Africa as those that confront her sister in the homeland. She must make a happy, comfortable home for her family, a place where her husband will find rest and refreshment after his exhausting work and where he will gain new courage and inspiration for the tasks and responsibilities ahead of him. In a very peculiar way the missionary wife becomes a co-worker with her husband, sharing in his tasks as perhaps few wives in the homeland are privileged to share. Usually there is some portion of

his routine work for which she can find time in the evening or during the hours when other duties are not so pressing—such as correspondence, helping in the station or department accounts, copying minutes and reports, assisting in dispensary and hospital.

The missionary children, often isolated from other children and cut off from the associations and pleasures of child life in America, are absolutely dependent upon their own home life for fun and recreation, for companionship and very often for education. The missionary child should always be given his birthright—a family use of his own language and an intimate knowledge, even though by hearsay only, of life and conditions in the homeland. The mother must remember what Mrs. Nevius of China has so aptly said, "Monotony is often quite as injurious as malaria or contagion." All that prepares her to be an interesting, intelligent, inspiring and cheerful home-maker and center of social life is a part of her training for which she will always be grateful.

It is not a mere coincidence that scores of missionary children have such happy memories of home and childhood. Their mothers knew how to

transform their dwelling places into real homes. Sometimes they were mud houses or small shacks, sometimes a few rooms over the dispensary or meeting hall, usually devoid of any of the modern conveniences which we have come to consider necessities, though sometimes they were more spacious and comfortable habitations. The missionary family must be ready to move on short notice from place to place as the needs of the work require. For very few of them is it possible to say, "My own home." But oh! the loving memories that cluster around these temporary homes! How often I long to travel over land and sea and visit once more the homes of my childhood. My thoughts fly back to many "moving days." There were the father and the older boys, with great mechanical ingenuity, working and contriving in houses that were entirely guiltless of closets, sinks and other conveniences. There was the beautiful mother, unpacking and arranging and lovingly planning for the pleasure and comfort of all, so that even the doll house and the scroll saw had places that were much better than before. By evening, as the old familiar hymn books were drawn out from

some packing box and we joined in singing the family hymn,

> "When all Thy mercies, O my God,
> My rising soul surveys,"

and the white-haired grandfather led us in prayer, the beautiful home feeling stole over us and we began to love the new home and all its surroundings. Out of a score of different homes scattered over three continents it is easy to remember just where we were nearly burned out, where we all had the whooping cough, and where we used to get excited over the adventures of "The Swiss Family Robinson." And to each of these places my heart goes out as to "my dear home," and I would not exchange those memories for anything that could be offered of a more permanent dwelling place.

The care of her own health and that of her husband, children and servants is one of the mother's most important duties. First aid to the injured, care of the sick, how to act in emergencies and accidents of all kinds are only a part of the demands that will be made on her. One of her greatest assets is the ability to keep herself and her family in good health. A knowledge of hy-

giene and dietetics which would be of service in the homeland must be supplemented by the ability to apply such knowledge to a new climate, different food materials and strange conditions. The kind but frank criticism of one Board secretary is:

"There is something about women in their lack of steady and quiet commonsense that brings a breakdown in health much more often than in the case of men."

A mother in Japan has written feelingly in a personal letter regarding these matters, and her experience may be helpful if passed on to others:

"As I remember how I almost spoiled my baby's digestion when I weaned him, I think of the whole long train of experiences, learning firsthand and experimenting on those dearest to me, so I say young wives would do well to know by actual daily experience with many babies how to treat them. Here in Japan very few can feed their babies more than a few months, and they encounter many dangers. Sometimes there is no cow's milk, and the older mothers may not be in the same city, or the helpful magazine with its article on feeding comes just too late. So all the realm of motherhood and

its first problems ought to be studied. Then, often, a real practical knowledge of food values would be so helpful, for there are often good substitutes in native foods if we know how to combine them. In fact, a girl cannot have too practical a training in the most common things of life that she may be able to teach to the cook, the carpenter and the maid-of-all-work. I have found just those things which seemed too ordinary for consideration the ones upon which we stumble. An ordinary college education has proved a very inadequate training for my present problems as mother and homemaker. It is pretty hard to do your first canning before servants watching to learn how; or not to dare venture on bread because you cannot make yeast, or the bread either. And yet I was supposed to be a fairly commonsense, practical girl!"

A young mother in the Philippine Islands finds that the care of her first baby is teaching her many valuable lessons. As soon as the baby is a little older she hopes to have enough self-confidence to start a mother's club for some of her Filipino neighbors, for their ignorance is great and the rate of infant mortality is high. Meanwhile the cook's baby is proving a good subject for practice, and

his wife brings the tiny brown boy to be weighed at the missionary home every week and is delighted over the results of the new methods.

A lady who has worked in Mexico for many years wrote gleefully: "I horrified my old cook one morning by giving my baby his usual bath when he had a little fever. Why I should bathe the child when sick in order to make him well, and when he was well to keep him well, was a mystery. I would not have dared to bathe a sick child belonging to her, but when she saw me go ahead with my own baby the object-lesson went home."

Though in many large centres it is now possible to secure the common necessities of life and many of the comforts and conveniences, numbers of missionary wives must know how to conduct or superintend all the processes involved in feeding and clothing and caring for a family under the most primitive conditions. It takes time and thought and energy when one must superintend the making of cracked wheat, flour and yeast, see that the cow is milked and the butter made, can all the fruit for the year, dry the vegetables, wash and pound the salt, pound the sugar, grind the spices and get

along as well as possible without the convenient corner grocer.

Then the careful housewife must keep an eye on all supplies, whether of food or clothing, and measure, perhaps, to within nine months of the bottom of her can of baking powder for a new supply. She must calculate to what size the feet of her children will grow by the time the next box can reach her from America, and how many pairs of shoes and stockings the active youngsters will need before the next size is in order. In many stations there is no one else to cut and fit and make the clothes for herself and her children, or to cut the hair of her husband and sons.

The necessary servants furnish a large and difficult part of the task of the missionary wife. How gladly would she often do her own work and dispense with the numbers of oriental retainers needed to keep up the work of the home. But that is impossible under existing conditions, and particularly if she is to have any part in the wider missionary work. The only way of meeting the situation is to consider the servants a part of one's missionary labors and to train them and live with

them in such a way that they may be won to "newness of life."

"Will you give me a position as maid in your family?" asked a seminary graduate of the lady who lived next door to the school. "I want to learn everything that one ought to know in order to become a good home-maker."

The request gave just the needed impetus to the half-formed plan of the busy mother who had very little time for outside activities. Thereafter she took special pains to train each young woman who came to help in her home, not only in the line of work which she desired to have done, but in all the activities and responsibilities of the home life. When the girls had become efficient along one or two lines, she made them exchange their work so that each should learn how to cook, wash and iron, use the sewing machine, cut and make children's clothes and care for the children according to the most sanitary and approved methods she herself used. She was not alone in this effort, and the result was that in many villages scattered over that mission field there were homes where the children were better trained and in better health and

where the whole household management was on a different plane from that of the neighbors.

Many a young wife who has gone abroad with a great vision of need and an earnest longing to help ignorant, Christless women and children becomes discouraged and disheartened at a certain point in her missionary life. Housekeeping in Turkey or Africa or Korea is not an easy task, and little children claim her time and strength. Perhaps she has not yet mastered the language, and very likely her health has suffered because of climate and trying conditions or her own ignorance and neglect. It has been incredibly hard to keep up her habits of prayer and Bible study and personal work for souls, and she misses the great uplift of life in a Christian community. What is the use of her being here when her hands are so tied that she cannot do any "real missionary work"?

How little she realizes what that Christian home means to the community! How she and her husband and children are being watched and reported and copied! How when she comes from the moments spent alone with God, though the time may necessarily have been short or interrupted, her face and voice and acts bear a message that is

understood by all! "A shining face caused by contact with God" has unmeasured influence, and all the little every-day duties lovingly and cheerfully performed speak louder than sermons. Just because she is a busy wife and mother serving and suffering in a home, she can touch the hearts of other wives and mothers as no one else can. And so she is, as some one has put it: "an ideal missionary *because* she is married"—and making a Christian home becomes the most beautiful and blessed service that can be asked of her.

"If on our daily course, our mind
Be set to hallow all we find,
New treasure still of countless price
God will provide for sacrifice.
The trivial round, the common task,
Will furnish all we need to ask—
Room to deny ourselves, a road
To bring us daily nearer God."

CHAPTER IV

Using the Home

The social life of the station devolves very largely on the missionary wife; and the health, comfort and welfare of all her fellow-workers depend to a great extent on her social gifts. In a peculiar way the home-maker may become a source of blessing, recreation and encouragement to the unmarried missionaries—men and women. The weary teacher who lives and works among her girls finds new life and joy after a romp in the missionary home with the older children or a happy hour with the baby. It is a source of mental refreshment to take meals at the table where Western family life prevails and where the man of the house discusses politics and other subjects culled from the month-old newspaper from home.

The celebration of national holidays is a very important part of missionary life for both children and adults. Special talent among the fellow-workers—musical, literary, etc.—must be discovered and brought into play for the benefit of all concerned.

Each newly-arrived home-maker should have a distinct contribution to make to the social life of the station, and she may be sure that every new song or game or joke that she can introduce will be fully appreciated by the missionary children and their elders.

It is hard for those in the homeland to realize the dearth of material and opportunity for healthful, stimulating recreation in many mission stations. When young workers first arrive they live in the midst of so much that is new and absorbingly interesting that they cannot understand how their coming may be the first break in months of monotony for the older missionaries, or how eagerly their arrival has been anticipated for this as well as for many other reasons. One young couple refused some of the invitations to visit in the homes of older workers because of the conscientious conviction that they must spend all their time in language study. "And they do not realize," confided one home-maker to another, "how homesick we have been to visit with someone who has been in the home land recently and to hear about many things that no one ever writes about."

In great contrast to the isolated stations, where

the small circle of workers are the only foreigners, is the life in many large port cities and other centres where there is a great deal of social life. Here a very real and subtle temptation awaits the young missionary, and it is a most difficult and complicated question to know just what part to take in the social life of the foreign community.

"I think," wrote an earnest and puzzled young home-maker to a friend, "something ought to be done to warn missionary wives of this thing before they come. I think a definite choice is open to every woman who comes to any of these larger centres to decide where her energy, time and effort are to be put. Too few wives take the language study as a serious task—a life task. Many wives thoughtlessly feel that they cannot do anything in touching the people. This is especially true in the use of the home. I think every wife should clearly realize that perhaps her greatest work in helping her husband will be the unselfish use of her home."

In meeting this problem and hundreds of others the home-maker has one unfailing source of help. Constant, habitual contact with Christ will inevitably show results. Her personal Christian life

will not be neglected, and she will keep clearly before herself the great purpose to which she and her husband have dedicated themselves. Common-sense and practical training will teach her to take such recreation and exercise as she needs, and to learn where to put the right emphasis in the day's work and the year's work. That was a very beautiful testimony paid to an "ideal missionary wife" of whom it was said:

"The Chinese love her because she is perfectly free, loving and friendly. Her home is always open to Chinese and foreigners alike. She has brought up her children herself instead of turning them over to Chinese nurses, and she is one of the strongest social and spiritual forces among the whole missionary community."

If any one ever has need of all the social graces of hospitality, sincerity, a talent for friendship and for entertaining guests, it is the missionary wife. Her social life is emphasized over and over again as one of the most important and far-reaching parts of her work. "No missionary wife ever lives to herself, try she never so hard. Neither does she live entirely for her husband. Preachers! The latest missionary! Village folk! Her house is

always full of *somebody!*" To her home are invited the young people connected with the mission schools—this is particularly true if her husband is an educator. Many and many a student in college or theological seminary receives his first and only training in etiquette and Christian courtesy at the missionary table. The chains of caste and class spirit are weakened as various classes of students or those in other walks of life meet in the missionary home. Even when they cannot be entertained at a Christian table because of their own religious barriers and prejudices, they appreciate, as one home-maker has put it, "music, pictures and attention."

"Take with you as many as possible of your pictures and books," was the wise advice given to a young bride. "You will need them not only for your own inspiration and recreation but you will use them constantly for the people who come to see you." A dozen simple village women attending a three days' Bible Conference were entertained at one of the homes in the missionary compound. Refreshments, pictures, the "magic" typewriter, the piano with the front removed so that the action was visible, were all used for the afternoon's en-

tertainment. "This is like Heaven—I shall never forget it," sighed one good soul.

A group of village pastors took supper at the missionary home one evening, and later a volume of choice pictures of the Holy Land was shown and explained by the missionary's wife, who had had the privilege of a hurried visit to Jerusalem. "Oh," exclaimed one man to his colleagues, "it makes you feel that there really *is* such a place in the world."

The experience of one very successful worker in India is so interesting and so typical of possibilities along social lines, and her enthusiasm for it is so great, that it is well worth noting. Her Board secretary took pains to let her know that he considered her social work as important as any work done in the class rooms of the large institution which numbers three hundred boys in the college and six hundred in the high school. She considers that her sphere of work lies along social lines and in the care of the health of the students. It is just along these social lines that Indian boys are so greatly deficient.

It is a pleasure to be able to quote from a letter written back to her in India by one of these stu-

dents while he was studying at Cornell University, N. Y.:

> "Though I am far away from home, my mind is still in our college. Many things have I learned to do during these years in college I would never have learned had I stayed in any other college. Some of the teachers told me that I was giving much of my time to other activities than my studies. Probably it is true, but I wish I had been more active than I was, for I realize how much these activities had to do in waking me up. I remember often the social evenings when you were pleased to have the students visit with you. I feel sure about one important progress of our college, and that is in the social side. Of course this is one of many. I dare say that our college is the only one in the whole of South India where the distinctions of social life are set aside."

Another word picture from a Y.M.C.A. home in China will illustrate graphically the principles about which we have been talking:

"We feel so strongly that unless our home can

be used as a direct and definite agency in our work of reaching the Chinese, our life out here will be in vain. I love to recall the different types of people whom we have welcomed in this way and the response that has more than repaid time, money and effort spent. I remember especially the visit of one old lady who came to lunch with her two sons, one a student in the government law school. Through him my husband learned that his mother and brother were visiting him from the country and were anxious to 'inspect' the home of a foreigner. Of course we extended the desired invitation. About noon they arrived, and after presenting the baby with an enormous basket of indigestible things, which fortunately did not have to be eaten in the presence of our guests, we sat down to what I had tried to make a typical foreign meal. One amusing and illuminating incident occurred during the early part of the meal. Mrs. B— was just beginning to eat the soup when suddenly she remembered that the day was a special Fast Day and that she should abstain from almost all food. So after the fashion of our 'blessing' she shut her eyes and asked her god to forgive her if she did anything wrong in this foreign house.

We learned that she was not supposed to eat anything containing milk; but we noted that her principles gave way when it came to eating ice-cream, which she heartily enjoyed. After lunch we started on the tour of inspection. Nothing escaped their notice. I think the white beds and the bath tub made the greatest impression, but it was all done with such a simple interest and refined appreciation that we did not in the least feel that we had been intruded upon.

"Other such occasions come to my mind, such as a lunch for the Board of Directors of the Y.M.C.A., an afternoon with the girls whom I had had in a class at the Association—all non-Christians and capable teachers in the government schools of the city, an evening with the student Christian leaders of the work in all the men's schools, and a Christmas party for a group of little Chinese children.

"I remember a supper around our own table on the night after Christmas, when eight students from the cabinet of the Y.M.C.A. of the leading government school of North China came to talk over their problems with my husband. They came early and they stayed late. They did nobly in

mastering the intricacies of a knife and fork, they ate and enjoyed ice-cream like real Americans, they lost themselves in the excitement of a game of 'Pit,' and they listened in almost reverential awe to the genius of Mischa Elman as it was brought to them on our victrola.

"But all these things, these outward marks of the man, are forgotten when we think of the real need of these men, of their tremendous capacity for leadership and the need of China for such as they."

The time of the married woman is not pledged to definite hours of work in the same way as that of the teacher or doctor. She is more accessible to visitors than they can be. People of high and low degree, government officials, representatives of foreign countries, tourists, missionaries of other Boards, traveling secretaries, refugees and homeless wanderers—all these and many more pass through the open doors of the missionary home and find a ready hospitality. The ever-full mending basket is easily picked up while she chats with the woman from an outlying village or with a former student of the mission school who has come from a long distance. The Bible reader, who needs

loving counsel and encouragement or new inspiration for her work among the village women or in the zenanas, is very often under the care of the missionary wife and finds in her home and in her teaching and friendship just what she needs.

The world-wide influence of wifehood and motherhood draws the home-maker close to the women whose very existence centres about these facts. "It would be a pity to have you die, you understand us now," said a visitor to a pale-faced missionary wife who had just recovered from a long, serious illness such as many of the women in that country experience. Her words went deeper than she knew and touched the keynote of the influence of thousands of earnest women—a helpful understanding because of fellow-feeling.

Such wonderful opportunities for service come to a home-maker in Africa that she threatens to write a chapter on "The Mission Field on my Back Veranda." Here comes a man with a deep gash chopped in his foot, who almost bled to death before reaching that haven of refuge, and the small boy with the top of his finger nearly severed, and others with burns and snake bites. "So many little babies are brought to me," says this Back

Veranda missionary, "and I do love to try to make them more comfortable, especially the little naked heathen ones with heads and bodies all gashed up 'to let the bad blood out.' Such hot, weary little things, tied upon their mothers' backs! 'Of such is the Kingdom of Heaven.' "

Through war and revolution, in floods and famines, the missionaries have been found ready and efficient to do their share, and their homes have been prominent in rendering service to the needy. It would be hard to measure the far-reaching consequences of such an experience as the following during the revolutionary days in China:

"Last spring I had such a wonderful experience in sheltering a wealthy mission-school-educated young wife. There were executions just over our wall while she was calling and she dared not go on the street. So we kept her over night and then asked her to stay with us until she could go to the Yale Hospital to receive her first baby. She was with us most of the time for three weeks. It gave me an insight into what she did not know. I was under examination from morning to night in, of course, the most comradely fashion. So if ever

her stupid mother-in-law dies this girl will make a real home and model it after ours, beginning with a kitchen stove and a clean kitchen. Her baby, too, is being brought up in hygienic fashion and came through its first summer with no boils or sores. But the tragedy of the stone wall she is up against in her so-called home is enough to kill anyone's spirit. She went around telling other folks that it was just like being in Heaven to stay with us."

So the teaching goes on in many ways, giving the message of Christ's love and salvation through look, word and deed and simple, Christ-like living.

"An orderly Christian home, with un-neglected children, goes a long way in the winning of souls. It is often much easier to inveigle strange people into a missionary home than into a church. The married woman can have a very flourishing social settlement in her own home without half trying." This is the testimony of one who has given twenty years of service to the women and homes of Mexico.

Not for a moment, however, must we imagine that the work of the missionary wife is confined to her home. She is preeminent as a leader of

mothers' meetings because of her own experience. "Is that the way you bring up your children?" is a fair question when mothers are being urged to train their children aright and to treat them with love and fairness. If she is to help the women who come to her home, she must know what their homes are like and how her knowledge and methods can be adapted to meet their special needs and circumstances. A young wife who is giving cooking lessons to a class of church members at the recently opened Young Women's Christian Association has realized this necessity and is meeting it. Her pupils have made tin ovens for themselves and their bakings have been successful, which is a source of great gratification to their husbands, who revel in the good things to eat. Out of deference to old-fashioned mothers-in-law, modern methods must sometimes be modified by Chinese methods, but even mothers-in-law occasionally see a new light. One family has entirely tabooed the cheap stuff for sale in the dust of the streets—"It does not taste good any more."

It is most important that the newly-arrived young missionary should study the people and their homes while she is busily engaged in studying the

language. The older members of the station are very cordial in their willingness to have her accompany them in their visits to homes and near-by villages.

A thorough knowledge of the vernacular is absolutely indispensable to her, though she may have to extend her language study over a longer period of time than the unmarried women do. Unless she can talk intimately with the women in their own homes and when they visit her, how can she understand their needs and their viewpoint or explain to them her methods and her viewpoint? How can she help them to realize their need of Christ's constant presence and help in the daily work and heavy cares that fall to a mother's lot, or give the necessary counsel and comfort in their hours of dire perplexity and sore distress?

Deep and careful study characterizes the missionary work of today. We are no longer content to treat symptoms and allow the underlying causes to be undiscovered and to continue their deadly work. To the married missionary belongs in a peculiar and exclusive sense one most important line of investigation. As Dr. S. M. Zwemer,

the great missionary student of Mohammedanism, has said:

"It is a sphere that is practically closed to single women and to other missionaries except physicians, viz. a study of folk-lore and superstition as connected with birth, marriage and death. This field of investigation has lain fallow for many decades and has only been investigated partially in all the great areas. The work done by Westermarch in his monumental work, 'Marriage in Morocco,' ought to be supplemented by missionary workers."

Here is a challenge and a great opportunity. Habits of study and research acquired at college and a handy note-book used frequently will help a sympathetic listener to become a valuable contributor to the great study of missionary problems.

Time would fail us to speak at length of the many and varied lines of work carried on by the married missionaries. Many—especially those who have no little ones or whose children are grown—tour with their husbands, while some find that they can take their children with them on long evangelistic journeys. Many teach in mission schools. There is probably no form of institution of learning, from kindergarten to theological sem-

inary, where the missionary wife has not at one time or another done her share of teaching. If she is gifted musically she is inevitably drawn into playing for services, teaching music and training classes in singing.

Industrial training finds in many a missionary wife a very skilful supervisor. One woman, well advanced in years, conducted the whole department of rug-weaving in an orphanage founded after a massacre, and not only superintended the work of weaving but made the designs for many beautiful rugs.

One home-maker, after writing to a friend about the experiences of her two boys with the armies in France and the care of her little missionary grandchildren during their mother's illness, and of her own inability to do full work because of serious eye trouble, adds a brief account of her present activities as follows:

"I am teaching English in our Girls' School, and I hold many meetings with the girls. So many of them as they graduate have to return to homes that are so forlorn and with no Christian sympathy, and I do like to follow them up and help to brighten their lives. I have charge of a

kindergarten of between fifty and sixty darling little tots who come from poor homes and are the neglected little ones, and through these little children to the hearts of the parents is a very short road, hence the open doors of opportunity are everywhere. I also have charge of three Sunday Schools and have many meetings of children and women and girls in my home."

In literary work there is great opportunity for the married woman. This can be done "between times," in the evening when the children are abed and at various odd moments. Many a book and Christian periodical owes its existence to the thorough education and the skilful pen of the missionary wife. Mrs. Nevius wrote the biography of Dr. Nevius after the age when most women drop ordinary active work.

Through the mothers' column of the paper issued by the mission press, great lessons have been taught in many homes. One Sunday the missionary father was shut in with a bad cold, and volunteered to make a happy day for the children if his wife would visit one of the villages. What was the interest and amusement of Mrs. Missionary to have one of the services of the day

opened by the pastor with the words: "The monthly paper has come, and as usual I will read aloud the Mothers' Column before we study the Sunday School lesson." And her own message was earnestly read with many illuminating original comments by the pastor!

The movement for the expansion of Christian literature is one of the latest and greatest developments in mission work. Union literature committees have been formed in many lands. The Committee on Literature of the Federation of Woman's Boards is actively engaged in producing interesting, helpful books and magazines for the women and children who have been taught to read and who need the right incentive to use this ability. The married missionaries have a peculiar opportunity to help in the distribution of good literature and to form mothers' clubs for reading and study of the problems of motherhood and of the great world interests. The mothers of the future democracies of Asia and Africa need to become intelligent and resourceful and to have great Christian ideals, and the missionary mothers are among their wisest, most helpful leaders.

No matter how large are the classes and groups

for whom the work is done, it can never be truly successful unless the individual soul and its needs and possibilities are always prominent in the heart of the worker. She must see in each of these ignorant women and growing girls and helpless children a great possibility and an opportunity that cannot be neglected. She must follow the example of her Lord, who in His busiest days found time to take the children in His arms, to comfort a bereaved mother, and to break bread in the home of a penitent sinner.

The vision of the worker must thus include the individual, the home and the nation. Once more we should like to quote from the words of our Back Veranda missionary, whose co-operation in work for the girls in the Home boarding school is so effective:

"We are not just working for girls here, we are training and inspiring the future mothers and home-makers of this Zulu race, the finest race of savages in all Africa, we believe. Our girls must raise up clean homes right in the midst of the double heathenism of savagery and corrupt white people. It is through these girls, through the

homes which they will eventually establish, that the salvation of this race must be wrought."

Truly the work of the married woman on the mission field is all-embracing, and yet it is often so quiet, obscure and unreportable that it is not fully understood or appreciated. She has had her clear *vision* of need and opportunity; her *preparation* has been as thorough and effective as possible; then follows the *revelation* of what a real home may be, with faith in the possibilities of those whom she is trying to help. Not a slavish copy of her home, more or less true to the pattern, is what she longs to see, but an adoption and adaptation of the principles which have enabled her to make a real home. Through the open door of her home they enter and catch a vision. Through the same open door she goes to take comfort and help and inspiration to needy homes about her.

"And when our hearts and minds get saturated with the conviction of the endless capacity of the human soul, we are impelled to join with God in that patient, educative, hopeful love which helps that soul to attain." [1]

1 "Marks of a World Christian," by Daniel J. Fleming.

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